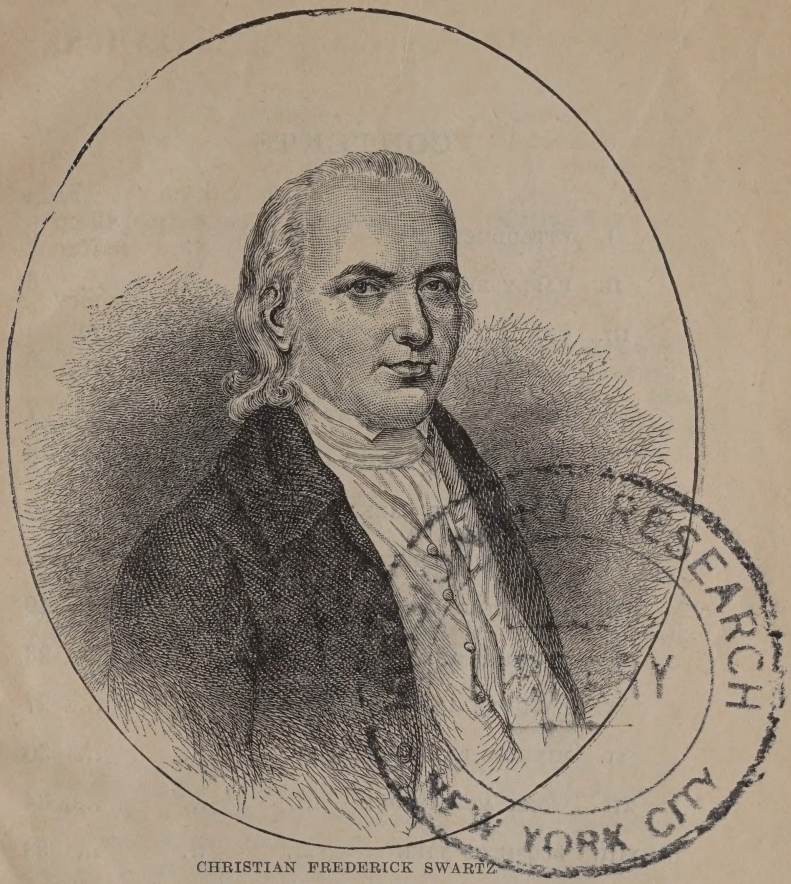
MAY 5 '68

CHRISTIAN FREDERICK SWARTZ



CHRISTIAN FREDERICK SWARTZ
Born 1726; died 1798 A.D.

THE CHRISTIAN LITERATURE SOCIETY
FOR INDIA
LONDON, MADRAS AND COLOMBO
1911

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Christian Frederick Swartz[1]

I—INTRODUCTION

Christian Frederick Swartz was, in several respects, one of the most eminent missionaries that ever came to India. He was distinguished for his ability, his wisdom, his deep love of the people, his disinterestedness, his unwearied labours, his success as a missionary, and his deep piety.

Besides setting an example worthy of imitation, his life is interesting as showing the condition of South India during the eighteenth century in the times of Hyder 'Alí and Tipu Sáhib. A comparison between the condition of South India in the past and its condition now will show the great advance that has been made under the British Government.

II—EARLY LIFE

Christian Frederick Swartz was born at Sonnenberg, a small town in Prussia, in October, 1726. His father's name was George, and his station in life appears to have been respectable. His mother died during his infancy; but on her death-bed she told her husband and pastor that she had dedicated her son to the Lord, and that should he express a desire to be educated for the ministry, this should be promoted to the utmost of their power.

[1] The name is correctly written *Schwartz* and means 'Black'. The shorter form, employed by Swartz himself, has been adopted.

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At the age of eight years young Swartz was sent to the grammar school at Sonnenberg. The teacher, Mr. Helm, particularly enforced upon his pupils the duty of prayer in the language suggested by their own feelings. Swartz used frequently to retire into solitude, and there pour out his heart to God. When he had acted wrongly, he could never regain peace of mind till he had earnestly begged forgiveness. On the removal of Mr. Helm, his successor neglected the religious improvement of his scholars, and Swartz became comparatively indifferent.

Having acquired as much knowledge as the school of his native place could impart to him, he was sent to an academy at the neighbouring town of Küstrin, to pursue his studies, and to qualify for the University. His father, a man of sense and piety, had always accustomed Swartz to much simplicity and self-denial. He walked with him to Küstrin, where he consigned him to the care of his new master. Unlike the parents of two of his young friends from the same town, he allowed him no more money than was required for his necessary expenses. Here, by associating with thoughtless companions, his heart became still more alienated from God, though his outward conduct was correct. Occasionally, however, good impressions were revived by earnest addresses which he heard at church. But he imagined that it was not possible for him, while he remained there, to lead a religious life. He did not then understand the nature of true piety or feel the need of divine strength to enable him to persevere in a Christian course. Happily he became acquainted with one of the professors who had formerly been a student at Halle. The daughter of this gentleman took a warm interest in the young scholar, and lent him several books, among which was an account by Francke of the rise and progress of the celebrated Orphan House at Halle. This book produced a deep impression upon his mind, and its influence on his life and character was strong and permanent. When reviewing that period of his life, Swartz afterward observed that

he was diligent in study, chiefly from worldly motives. Twice in seasons of dangerous illness he had resolved to devote himself entirely to God, but he soon forgot his good resolutions.

He returned from Küstrin well prepared for the University, and exhibiting in his conduct a striking contrast to that of his two companions from Sonnenberg. His father, referring to the economy he had exercised, thus addressed him: 'My dear Frederick, you may, perhaps, have sometimes repined on comparing your homely food and clothes with that of others; and possibly you may have thought that your father did not love you so much as the parents of some of your friends; but I trust that your own good sense and the painful example of their failure will have led you to perceive my reasons for inuring you to hardships, and never encouraging you in self-indulgence. I may now justly hope that in whatever situation it may please God to place you, you will be qualified to sustain it.'

In the year 1746, when twenty years of age, he proceeded to Halle, and entered the University. While pursuing his studies there, he was chosen as teacher for the Latin classes and to assist in the evening meetings for prayer with the servants of the Orphan House. These employments were highly beneficial to him. The instruction he received at devotional meetings and his intercourse with the learned and pious Professor Francke confirmed him in the determination to devote himself to God.

It was proposed at this time to print an edition of the Bible in Tamil at Halle, under the superintendence of Schultze, a missionary who had laboured many years in South India. Swartz was recommended to acquire some knowledge of Tamil to qualify him to assist in correcting the proofs of this work. Though the intended edition was not printed, the study of Tamil occupied Swartz for several months, and probably first directed his mind toward the sphere of his future labcurs. While thus engaged, Swartz learned that Professor Francke was making inquiries for men

to go as missionaries to India. Though the idea of such an employment had but recently occurred to him, he determined, if he could obtain his father's approbation, to offer himself for that important work. He made a journey home to obtain his father's permission. Here everything seemed unfavourable. Being the eldest son, he was considered the chief prop of the family, and no member of it believed that his father would consent to his becoming a missionary. Swartz, however, stated his wishes to his father, together with the motives which influenced him. The father replied that he would take two or three days to consider it. At length his father gave him his blessing, and bade him depart in God's name; charging him to forget his native country and his father's house, and to go and win many souls to Christ.

Having thus obtained the permission he desired, he hastened his departure; and generously resigning his share of the family inheritance to his brothers and sisters, he returned to Halle. A few days afterwards, an advantageous offer was made to him to become a minister at home, but he declined it.

In August, 1749, Swartz, with two other missionaries, set out for Copenhagen to receive ordination, after which he returned to Halle.

III—THE FIRST PROTESTANT MISSIONARIES TO INDIA

Before describing his arrival in India, it will interest the reader to have a short account of the origin of the Danish Mission at Tranquebar.

The success of the Portuguese in India had led some other European nations to seek to obtain settlements in that country. Among them were the Danes, belonging to Denmark, a small kingdom in the north of Europe. In the year 1621, about the same time as the English formed a settlement at Masulipatam, the Danes obtained a concession from the Raja of Tanjore, Tranquebar, on the eastern coast of South India. More than eighty years elapsed, however, before they took any steps to make known the gospel in India.

Ziegenbalg, landed 1706, died 1719
Schultze in India - 1719-1742

Frederick IV, King of Denmark, had been educated in the Lutheran belief that it is one of the duties devolving upon monarchs to make provision for the christianization of their non-Christian subjects. Consequently when he became King, he felt it his duty to send the gospel to his subjects at Tranquebar, and he commissioned his court preacher, the Rev. Dr. Lütkens, a German, to provide some missionaries. Lütkens wrote to his friends in Germany, and two young men, who had been students of the Halle University offered themselves and became the first Royal Danish missionaries. They landed in India on the ninth of July, 1706, the voyage having lasted nearly eight months.

Worn out with toil before he had completed his thirty-sixth year, on the twenty-third of February, 1719, Ziegenbalg was seized with the pains of death. His loss was mourned over by 355 converts, besides a larger number under instruction.

A few months later, three new missionaries arrived from Europe. One of them, named Schultze, an able scholar and good man, completed Ziegenbalg's translation of the Old Testament, and translated the Bible into Hindustani. He also established a mission in Madras. When in 1742 Schultze returned to his native land, the Indian Christian congregation in Madras amounted to about 700 persons.

In 1726 the converts numbered 678; in 1736 they had increased to 2,329; and during the next ten years 3,812 persons were baptized.

IV—DEPARTURE OF SWARTZ FOR INDIA

Swartz and his two companions, after taking leave of their friends at Halle, proceeded to England to obtain a passage to India. They spent six weeks in that country, during which they were diligently employed in learning the English language. The Society for Promoting Christian Knowledge kindly received and provided for them during their stay, and the

Schwartz landed 1750

East India Company, at the request of the Society, gave the missionaries a free passage to India.

The ship sailed on the twenty-ninth of January, 1750. In those days there were no steam vessels, and ships were dependent upon the winds. After making a promising start, the ship was driven back and was detained at Falmouth more than a month by bad weather. It was, however, providential for thus they escaped severe storms. On the twelfth of March they again set sail. During the voyage, morning and evening, the missionaries had meetings for prayer and the reading of the Scriptures; part of the day was devoted to the study of English. The history of missions was another subject which received attention. On the thirteenth of July, to their great joy, Ceylon was sighted, and on the sixteenth of July the ship cast anchor off Cuddalore—five and half months after she first left England. By rail and ship, through the Suez Canal, India can now be reached from England in fifteen days.

The political condition of India when Swartz landed in 1750 was very different from what it is now. The battle of Plassey had not yet been fought, and, with the exception of Calcutta, Serampore, and Chandernagore, the whole of North India was under Muḥammadan rule. In Western India the English had only small settlements at Bombay and Surat. In South India the English had Madras, the Chingleput District, Masulipatam, Cuddalore, and a few other places.

There were two ancient Hindu kingdoms in South India, the Pandya, with Madura as its capital, and the Chola, which at different periods had Conjeveram and Tanjore as its capitals. These kingdoms were absorbed by the great Hindu kingdom of Vijayanagar, which, in its turn, was broken up by the Mahrattas and Muḥammadans. A Marāthā power reigned at Tanjore, and the Nawab of Arcot ruled a considerable portion of South India, with Trichinopoly as its capital.

As soon as the ship anchored off Cuddalore, Indians came on board offering fruit and fish for sale. Swartz

sent a letter informing a missionary on shore, named Kiernander, of their arrival, and he sent a boat to fetch them. After a few days at Cuddalore, they left for Tranquebar where they met with a cordial welcome.

Swartz thus describes the occupation of the young missionaries at Tranquebar:—

'At seven in the morning we begin to practise Tamil almost the whole forenoon. Three days we have a lesson in Portuguese. From two to three in the afternoon we again read Tamil. Afterwards every one remains alone till five. From five to six we practise speaking Tamil. We attend a service preparatory to baptism as we begin already to understand a little. We perceive that God helps us on from day to day. In the morning and evening we excite each other by joint prayer and reading the word of God.'

Such was the diligence with which Swartz pursued the study of Tamil, that in less than four months after his arrival in India he preached his first sermon. His subject was the invitation of Christ to the weary and heavy laden to come to Him.

V—EARLY MISSIONARY LABOURS

As soon as Swartz had acquired some knowledge of Tamil, he entered vigorously upon the discharge of his duties. He began a daily catechetical exercise with the youngest children in the Tamil school, not merely questioning them, but explaining the truths of Christianity by examples taken from common life. He also catechized the children of the Portuguese school, and preached every second Sunday in Portuguese. He also held two preparatory classes for candidates for baptism; many of them were afterwards baptized. The increase in the Tamil congregation during the year was very pleasing, amounting to 400 including children.

Accompanied by a catechist or some other assistant, Swartz and some of the school boys of the first class went out almost daily to speak to the people. The boys sang hymns, while Swartz and the catechist

gave addresses. One of his conversations is thus related:—

A Hindu pretended that he and his countrymen worshipped the same God as the Christians did, only under other names. Swartz replied, 'The true God must possess divine perfections; such as supreme wisdom, omniscience, omnipotence, holiness, justice. Now, nothing of this is found in your divinities; but, by your own record, they are ignorant, impure, cruel. How can it be said of such that they are gods? You have a proverb, that where sin is, there is no excellence. Now you acknowledge the practices ascribed to your gods to be sinful; consequently, by your own confession, they are unworthy of the name.'

'That is very true,' said the Hindu; 'but if we receive even what is false, and think it to be true in our heart, it is done to us according to our faith.'

'How can you adopt,' answered Swartz, 'a sophism which you yourselves, on other occasions, reject? You are accustomed to say: "If one write the word sugar, and then lick his finger, it will not on that account become sweet, though he believe it ever so firmly".'

No one ever rebuked sin more frankly than Swartz, yet few have inspired so much affection in the hearts of those whom they reproved. Often, when he had been endeavouring to convince his hearers of the sin and folly of idolatry, he would end with such words as these: 'Do not suppose that I reprove you out of scorn; no, you are my brethren; we are by creation the children of one common Father. It grieves us Christians that you have forsaken that almighty, gracious Father, and have turned to idols which cannot profit you. You know, because you have often heard, that a day of judgement is before us, when we must render up an account. Should you persist in remaining enemies to God, and hear on that day the terrible sentence of condemnation, I fear you will accuse us of not having warned you with sufficient earnestness. Suffer yourselves, then, to be persuaded, since you see that we want nothing of you, but that you should

turn with us to God, and be happy.' And the people to whom he thus spoke, seldom or never failed to declare that they were convinced of his friendly intentions towards them.

To reason with Hindus to greater advantage, Swartz judged it necessary to be well acquainted with their religion. To this end, after he had attained a good degree of proficiency in Tamil, he diligently read during five years the *Rāmāyana* and other sacred books of the Hindus. Irksome as the task must have been to a mind which delighted in Christian thoughts and aspirations, he reaped from it this great benefit, that he could at any time command the attention of the people, by allusions to their favourite books and histories—allusions which he never failed to render subservient to the truth.

In such labours and studies the early years of Swartz's residence in India passed rapidly away. The older missionaries at Tranquebar quickly discerned that his abilities were of no common order; and committed to his superintendence the various congregations and schools south of the river Cauvery. From the time that he rose in the morning till he returned to rest at night, he was unceasingly occupied.

In company with a missionary, named Kohlhoff, Swartz paid a visit to Cuddalore. They performed most of the journey on foot, and thereby found numerous opportunities of speaking a word in season to the persons whom they met by the way, or who received them into their houses. With Hindus they reasoned concerning the folly and fatal consequences of idolatry. Some presently turned away offended; others brought forward various doubts and objections to the doctrine of the Christians. Swartz remarked, 'Truly if idolatry were only an error of the understanding, the greater number of the heathen would already have renounced it. It is because it is a work of the flesh that they hold to it. Many have acknowledged to us that their love of the pleasures of this present life prevents them from giving heed to our words.' To a group of sanyasis, the missionaries

spoke of the poverty of the soul, and of the source wherefrom true riches are derived. Meeting fishermen with their nets on the shore, they talked with them of the great deceiver who casts his nets for the souls of men, and the deliverer who only can rescue the captives entangled in Satan's meshes. A robber, one of whose feet had been struck off by order of the magistrate, begged a plaster, which the brethren gave him, with an earnest exhortation to apply to the physician who could heal his spiritual wounds.

They remained at Cuddalore a fortnight, cheering with their hearts' sympathy and assistance the labourers stationed there, and making almost daily excursions by land or water to the neighbouring places where they preached both to Hindus and Muḥammadans. After one of these discussions, Swartz says: 'How refreshed were we by the simple faith of a poor Christian woman who received us into her cottage. We asked her what she had prayed for that day. "I have prayed to the Lord Jesus, that He will forgive me my sins, and send me His Holy Spirit," said she.' Before leaving Cuddalore they united with their brethren there in a solemn renewal of their covenant to serve their Redeemer with all their heart, and to labour yet more and more diligently to preach His gospel to the people.

Whenever the missionaries set out on a journey, or returned from one, when they arrived at another missionary station, or departed from it, their first and last employment was to bend their knees in prayer to Almighty God with all their brethren. When the travellers returned to Tranquebar on the present occasion, the school-children came out to meet them with a song of praise; and on their arrival at the mission house, their brethren and some of the Danish military officers joined in the following thanksgiving and prayer which Swartz offered up: 'Praised be Thy Name, O Lord, in profound humility, for all the grace, protection, and blessing which Thou hast bestowed on us during the whole of our journey, of Thine undeserved mercy and for the sake of Christ our

Mediator! May the seeds of the word which we, Thy poor servants, have sown by the way, spring up and bear abundant fruit, that we and those who have received the word into their hearts, may adore Thy goodness to all eternity. Our supplications, which we have jointly brought before Thy footstool, for ourselves and the flocks intrusted to us, graciously vouchsafe to hear, and let us perceive it for the strengthening of our faith. And thus begin anew to bless us and to prosper the work of our hand. Yea, prosper Thou our handiwork, O Lord, for the sake of Christ, and of His bitter sufferings and death! Amen.'

On the ninth of July, 1756, the fiftieth anniversary of the day when Ziegenbalg and Plutschau first landed on the shore of India, the missionaries celebrated their first jubilee. During the half century many trials had befallen the mission, but 11,000 souls had been added to the church. This number was sufficient to inspire gratitude for the past and hope for the future. 'This is certain,' says Swartz, 'and I learn the lesson daily, that neither is he that planteth anything, neither he that watereth; but he who altogether despairing of his own strength and power, goes forth in humility with constant prayer to seek the lost and wait for the former and the latter rain from the Lord, he receiveth the desired blessing, and is preserved from much disquietude of heart, and although the blessing be not instantly visible, yet God enableth me to say, "At Thy word I will let down the net." These words are often in my mind; on them I preached my first sermon at the University, and by means of them God has produced in me poverty of spirit, and at the same time filial reliance on His word. May He teach it me more and more perfectly.'

VI—WAR IN THE CARNATIC

During 1757–8, stirring events happened in India. In 1757, Clive, in Bengal, gained the victory of Plassey, and laid the foundation of British sovereignty in that

part of India. In the south, the French and English were contending for supremacy, a war in which several of the Indian princes were involved. The interior of the country was much disturbed, particularly by the incursions of the Marāthās, who supported the French. The ravages of their predatory troops spread desolation and alarm wherever they appeared.

A dispute between the Danish Government and the Raja of Tanjore led to an incursion into the Danish territory, in which the Christians were pillaged, and the Mission Church at Poreiar was considerably injured. The Raja was informed of a large underground treasure which was guarded by demons, who would not permit it to be removed without the sacrifice of 500 human beings. It was reported that the Raja had sent out fifty kidnappers through the country who, by throwing a magical powder upon their victims, pretended to deprive them of their senses, and thus get possession of them. This so alarmed the Hindus, that scarcely any but Christians ventured for some time to travel from one place to another.

In 1756, three Muḥammadans were baptized at Vepery, Madras, and formed the first fruits of the conversion to Protestant Christianity of that class on the Coromandel coast.

In 1757, Kohlhoff visited Srirangam, near Trichinopoly, where there is the largest temple in India. He there saw how immense stones were conveyed to the top of the highest buildings. It was effected by throwing up a sloping mound of earth against the building, and rolling up the stones. Negapatam, on the coast, was at this time under the Dutch. It was visited by Swartz and Kohlhoff, who met with a kind reception. After engaging in various religious services with the Indian and European Christians, before leaving, the Europeans presented a collection for the poor at Tranquebar, amounting to thirty-two pagodas, a great part of which was contributed by the Dutch soldiers. The Governor promised to build a church for the use of the Indian Christians, a promise which he fulfilled.

The year 1758 was marked by important events. During the night of the twenty-eighth of April, the French landed a body of troops near Fort St. David, close to Cuddalore, which, being joined by others from Pondicherry, ravaged and plundered the neighbouring towns and villages in a most cruel manner. Many of the Roman Catholic Christians fled to their church, where they trusted that, as brethren in the faith with the French, they should be safe. Some one however having reported that they were English Protestant Christians, and that it was their church, the poor Roman Catholics who had taken refuge in it were massacred, and the church was broken down. Meanwhile the Protestant missionaries were safe within the walls of Cuddalore.

On the first of May, the French troops approached Cuddalore, and the walls being very weak, it was expected that they would storm the town. The alarm of the inhabitants was very great, and they came in hundreds to the mission house for protection. Next morning however the town was surrendered on capitulation. The English commander of the Fort advised the missionaries to seek the protection of Count Lally, the French General. He immediately assured them that they had nothing to fear.

As it was supposed that all the inhabitants would require to take an oath of fidelity to the French Government, the missionaries thought that it was no longer expedient for them to remain at Cuddalore. The day after the English garrison marched out of Cuddalore, some French officers took up their quarters at the mission houses. Count Lally gave the missionaries two boats with which to transport their goods to Tranquebar. Many Christians, with their families, were allowed to accompany the missionaries on leaving Cuddalore. At Tranquebar the Indian Christians were lodged for a time in the paper mill at Poreiar, and the children were received into the Tamil school. As most of the Indian Christians had left Cuddalore, Kiernander, one of the missionaries, went to Calcutta, where he established the first

Protestant mission. Hutteman, the other Cuddalore missionary, remained at Tranquebar till 1760, when he returned and resumed his labours at Cuddalore which had been retaken by the British. After taking Cuddalore, the French army approached Madras in November, 1758, availing itself of the monsoon, during which the English fleet could not remain at this station. On the 6th of December, the French began to invest Madras. On the 12th of December after firing a few rounds, the English retreated into the fort. Scarcely had this movement taken place, when the Muhammadan irregular cavalry of the French army galloped over the plains, and listening to no representation of the Vepery missionaries, forced their way into their houses, and robbed and plundered them of everything. At length they approached the church, in which great numbers of men, women, and children had taken refuge. Here they compelled the men to give up their clothes and turbans, and the women their necklaces and ear-rings. Fabricius, the missionary, then went to the French camp to obtain protection from Count Lally. The French officers expressed regret that he had not sooner applied for it, adding that on such occasions it was not in their power to restrain the excesses of Muhammadan troops. Having obtained a soldier to protect him, Fabricius returned to Vepery, where he found everything in the utmost confusion. Most of the mission furniture, their provisions, books, clothes, and utensils had disappeared. Their manuscripts and correspondence, though scattered in every direction, were happily preserved; and some of their most useful books were afterwards discovered. Kind friends in Fort St. George sent the missionaries a present of money, linen, and clothing; and thus the providence of God watched over them and supplied their wants.

In December the French plundered Black Town (now, Georgetown) and commenced the siege of Fort St. George. To avoid the difficulties and dangers attending such a scene, the missionaries, about Christmas, together with many of their converts, went to Pulicat,

a Dutch settlement, about seven miles north of Madras, where they were hospitably received. On the 16th, February, 1759, the very day which had been fixed for the assault, an English fleet unexpectedly arrived off Madras, and in two hours the French officer commanding in the trenches received orders to abandon the siege. The next day the French army retreated from Madras, and in a few weeks the missionaries returned to their labours. The victory of Colonel Coote at Wandewash, and the subsequent capture of Pondicherry, defeated the last hopes of the French in that quarter, and established the British ascendancy in the Carnatic.

VII—VISIT TO CEYLON AND OTHER LABOURS

The sea-coasts of Ceylon were taken possession of by the Portuguese about A.D. 1518. In 1656 they were ousted by the Dutch, the interior remaining independent under the King of Kandy. The Dutch wished to spread Christianity in Ceylon, but the means employed were not always judicious. None but Christians could enter the public service: this induced lacs to profess themselves Christians, while, in reality, Buddhists or Hindus. Among them, however, there were some true converts. Early in 1760, an earnest request came to Tranquebar from Ceylon for a visit from some of the Danish missionaries for the purpose of spiritual instruction. Swartz determined to accede to this invitation. From Negapatam he sailed to Jaffna, where he was kindly received by the Dutch residents. He preached several times, and visited the hospitals. To administer the Lord's Supper, it was necessary to obtain permission from the Governor. He therefore set out for Colombo, the tedious journey occupying twelve days. The Dutch Governor invited him to dinner, to whom he related the most important occurrences at the several missionary stations, and the work in progress both among Christians and Hindus. Soon afterwards he was attacked by illness which continued a whole

month. During that time he was lovingly watched over, and the affliction had a beneficial influence upon his own mind which he thankfully acknowledged. On recovering from this indisposition, on the 17th of July, 1760, the anniversary of his arrival in India ten years before, Swartz preached a sermon preparatory to the Holy Communion, which was afterwards received by 400 persons, many of whom acknowledged the powerful impression produced on their minds.

Swartz next received an invitation from the Christians at Galle, a seaport in the south of the island. Several of the congregation met him on the road with tears of joy. After remaining a week at Galle and administering the Holy Communion, he left for Kalutara towards Colombo, the road shaded on both sides by coco-nut trees. From Colombo he sailed for Jaffna. After holding services there, he went to Point Pedro to see the large tree under which Baldæus, who accompanied the Dutch expedition which took possession of Ceylon in the seventeenth century, addressed his first discourse to the people. After a short and pleasant voyage, he landed at Negapatam, on the seventh of September, having been absent about four and half months. He thus notices his visit to Ceylon: 'With a humble heart I bless the name of the Lord for the grace, help, and protection He has vouchsafed to me. May He pardon, for Christ's sake, all my sins of omission and commission; and may a lasting blessing rest on all I have done and spoken in my infirmity, agreeably to His word! Amen.'

In 1762 Swartz found a wider sphere of usefulness than was afforded by the narrow limits of the Danish territory. In May, accompanied by another missionary, he went on foot to Tanjore and Trichinopoly, preaching both to Christians and Hindus. At Tanjore he was permitted to explain the doctrines of the Gospel, not only in the city, but even in the Raja's palace, where he took occasion, from questions which the officers of the court asked him concerning worldly affairs, to turn the conversation to religious subjects. The Raja was present and heard him, but

was not visible. At Trichinopoly, where he remained till July, he was treated with great kindness by the English. With the assistance of Major Preston, a room was built for the purpose of divine worship and as a school for children. On his return from Tanjore, he baptized several Hindu converts.

Though Tranquebar continued for some time to be nominally his place of residence, Trichinopoly and Tanjore began, from this period, to be the chief objects of his attention, as they were ultimately the principal sphere of his missionary labour. Trichinopoly had then about 25,000 inhabitants, several hundred mosques, a palace and garden of the Nawab.

During a visit to Trichinopoly the following year, Swartz became known to Muḥammad 'Alí, Nawab of the Carnatic. He was walking in the garden of his Highness, when the Muḥammadan Prince himself happened to enter it, and sitting down near a piece of water, he desired him to approach, and offered him some refreshment, which, however, he declined. A few days afterwards, on seeing him again, the Nawab accosted and conversed with him in a very friendly manner. His chief minister always behaved with much kindness, and often said, 'You have no regard for me; for you seldom come to my house.' Swartz had much conversation with this Muḥammadan; but when he found himself closely pressed and appeared much affected, he always broke off the visit abruptly.

Swartz was of very great assistance during the siege of Madura at this time, not only by attendance on the sick and wounded, but by his influence with the people in getting supplies for the army in a country desolated during a long contest. Even at the beginning of the present century, the Madura district was by no means tranquil. It was unsafe to venture beyond the walls in the evening.

VIII—APPOINTED MISSIONARY TO TRICHINOPOLY.

In 1766, the Christian Knowledge Society wished to establish a Mission at Trichinopoly. The frequent

visits of Swartz to that city, and the favourable manner in which his labours had been received, and his eminent qualifications for usefulness, pointed him out as the most eligible person to be placed at that important station. Deeply as his brethren at Tranquebar regretted the removal of so able and excellent a colleague, they readily acquiesced in the arrangement, which was also sanctioned by the Royal Mission College at Copenhagen. He accordingly quitted Tranquebar, and fixed his residence at Trichinopoly.

TRICHINOPOLY

Mr. Chambers, an English gentleman who saw Swartz at Trichinopoly, gives the following account of his appearance and work:—

'Figure to yourself a stout well-made man, somewhat above the middle size, erect in his carriage and address, with a complexion rather dark, though healthy, black curled hair, and of a manly engaging countenance, expressive of unaffected candour, ingenuousness, and benevolence; and you will have an idea of what Mr. Swartz appeared to be at first sight. His dress was pretty well worn, foreign, and old fashioned.'

At Trichinopoly he had much to do with very narrow means. His whole income was ten pagodas

or thirty-five rupees per month. Let us see how he managed with this income. He obtained from the commanding officer a room in an old Hindu building which was just large enough to hold his bed and himself, and in which few men could stand upright. With this apartment he was contented. A dish of rice and vegetables, dressed after the manner of the Indians, was what he could always cheerfully sit down to; and a piece of cotton cloth, dyed black, and other materials of the same homely sort, sufficed him for an annual supply of clothing. Thus easily provided as to temporalities, his only care was to 'do the work of an evangelist'.

Besides preaching constantly to Hindus, Swartz sought to benefit the Europeans. He found at Trichinopoly a large English garrison without a chaplain. To these, also, he sought to be of service by every means in his power. The kindness of his heart and the unaffected simplicity of his manners, soon procured him a civil reception among them. He improved this into an opportunity of gaining a better knowledge of the English language. After he had made some proficiency in English, he undertook to read the service to the garrison on Sundays and at the same time sermons from English divines of an evangelical spirit. After obtaining a more perfect acquaintance with English, he preached *ex tempore*, commanding the utmost attention of his audience.

It is, indeed, astonishing, if we consider the character of English troops in India, how he was able to persuade whole garrisons. At first he prevailed upon them to meet in a large apartment in an old Hindu building; but in time the garrison resolved to subscribe to erect themselves a church. The money was so well husbanded and the materials and work, in consequence of Swartz's knowledge of the country and its language, were procured so very cheaply, that a very handsome lofty and roomy structure was raised out of it.

The church built was capable of holding about 1,800 persons. Its erection was considerably promoted by the patronage and assistance of Colonel Wood, at

that time commandant of the fort, and deservedly held in high estimation. With that distinguished officer Swartz lived in habits of intimate acquaintance, and dined frequently at his table; when after conversing with his friends about half an hour, with that good sense which was natural to him, he retired to his own apartment.

The following extracts from the admirable prayer which Swartz offered up at the dedication of the church at Trichinopoly, 18th of May, 1766, are indicative of his devout and truly Christian mind:—

'Be merciful unto us, O God, and hear our prayer, that we make before Thee in this place. As often as we, from henceforth, shall assemble here, let Thy spirit awaken our heart to seek Thy face sincerely without hypocrisy. As often as we shall hear Thy word, let us do it with an unfeigned intention to obey it and keep it without exception. As often as the sacraments which are holy means of entering into a covenant of loving obedience, are administered in this house, O be pleased to make them effectual to the salvation of our souls. And, finally, when strangers, who do not know Thy name, hear of all the glorious doctrines and methods of worshipping Thee, preached in this house; incline, O mercifully incline, their hearts to renounce their abominable idolatry, and to worship Thee, O God, in the name of Christ!

'In this manner make this a place where Thy name is glorified, Thy kingdom sought for, and Thy will daily performed.

'Hear these our supplications, O Father of mercies, for the sake of our Mediator, and to the glory of Thy name.'

Adjoining the church Swartz built a mission house, consisting of a hall and two rooms, with suitable offices, and subsequently an English and a Tamil school. In completing those useful and charitable works he expended the salary of £100 per annum, which the Government of Madras, without any solicitation on his part, had granted him as chaplain to the garrison.

The peace which had subsisted for some years in the south of the peninsula was in 1767 disturbed by the arbitrary designs of the celebrated Hyder 'Alí. This extraordinary man by his boldness and military talents, and partly by strategem and intrigue, had raised himself from an obscure state to the sovereignty of Mysore, and was evidently aiming at a more extensive dominion. His rapid progress at length alarmed the great powers of Southern India; and an alliance was formed between the Mahrattas and Nizam 'Alí, Subahdar of the Deccan, at whose disposal the English agreed to place an auxiliary force to check the further advance of the Mysore chief. The contest was carried on with fluctuating policy and varying fortunes. During the early part of it Colonel Wood, the friend of Swartz, distinguished himself by successfully repelling Hyder with a small body of troops against a very superior force at the fort of Mulwagle, though he was afterwards unable to maintain his ground against that active and enterprising enemy. In the course of the two years during which the war continued, many opportunities were afforded to Swartz of exercising his Christian benevolence in attending the sick and wounded from the English camp. He mentions visiting a soldier who had been thirty-two years in the service. Swartz asked him how long he had served Christ? He wept and replied, 'Alas! I have not yet entered His service.'

At Trichinopoly Swartz learned to converse in Persian, from an old Muḥammadan who was afterwards imprisoned by the Nawab on account of having visited Swartz and expressed himself in terms too favourable to Christianity.

IX—TANJORE AND ITS RAJA

Tanjore is only thirty miles from Trichinopoly, and Swartz afterwards devoted to it a good deal of attention. He thus describes the state of the country:—

'The Raja of Tanjore is thought to be a prince who governs according to his despotic will; but he is in

fact, more a slave than a Raja. He seldom goes out; and often, when he purposes to do so, the Brahmins tell him that it is not an auspicious day. This is sufficient to confine him to the house. His children are brought up in ignorance—for why should a prince learn much? He need not be acquainted with writing and accounts—for has he not servants enough for this?' The number of his wives destroy all domestic peace. The first whom he espouses is called his lawful wife. By degrees, however, as he takes more, jealousy among them becomes a source of disgust.

'A despotic ruler being intent only on increasing and preserving his power, entertains a distrust of all his ministers. He considers it expedient, therefore, often to humble them. Though a minister possesses his favour for years, he sometimes falls at once. The Raja permits his house to be plundered (that has often happened within my remembrance), and lays him under a domiciliary arrest. No one must visit him or speak to him. By degrees this severity is relaxed. The ex-minister, thus fallen into disgrace, hunts after the failures of his successor, and endeavours to involve him in the same ruin, and frequently is restored to favour.

'The troops belonging to the Raja of Tanjore are chiefly cavalry—about 6,000—and 2,000 foot. The cavalry are not furnished with horses, but each soldier provides his own. He who can collect a hundred horse is appointed their captain. To these troops a district is assigned, where they receive their pay from the tenants. If they do not give what they demand, they resort to force.

'The land is divided into districts, and every district is leased. The lessee is obliged to advance at least the half of his rent; and if he cannot in general do this from his own resources, he borrows of the native merchants or Europeans, and gives forty or even more per cent. He borrows also what he requires for the support of his family; and all must be eventually extorted from the poor inhabitants. It may, with truth, be averred, that the poorer people enrich with their labour the idle and the proud. A cultivator of land

in Tanjore commonly gives sixty or seventy in the hundred. Supposing that he has in his garden a hundred bushels of rice, the Raja (or the lessee in his name) takes seventy; the remaining thirty is retained by the inhabitant; and with this he has to pay his servants and support his family. Nay, if the Raja need money in a time of war, he seizes upon all. Thus the oppression being great, the labourers endeavour by every possible means to defraud the Government. They are accustomed to say, "Without stealing, we cannot live!" Hence it may easily be conceived what disposition to the maintenance of justice prevails in the country.'

In the beginning of March, 1769, Swartz attempted a journey to Tanjore; but he had not proceeded far, before the enemy approached Trichinopoly, and burnt part of Ureiur. Messengers were in consequence dispatched to him and his companions, apprising them of their danger. 'I turned back,' he says, 'and beheld Ureiur in flames.' The ravages of war, however, having happily terminated in April, by a treaty of peace between Hyder 'Alí and the Madras Government, Swartz resumed his journey, and arrived at Tanjore on the 20th of that month. Here he preached daily two or three times, visited the members of the three congregations individually, and attended the schools.

The most important result of his visit to Tanjore was his introduction to the Raja Tuljaji, and the favourable impression produced on his mind, which led to the kindness and confidence with which that prince ever after distinguished him. The Raja was at that period in the prime of life, of good natural talents, and of mild and dignified manners; indolent and self-indulgent, like the generality of Hindu princes, but not at that time tyrannical and oppressive; and though too much under the influence of the Brahmins, tolerant and liberal in his views of religion. He is said to have formed an exception to the general ignorance of men of his rank in India, and to have successfully cultivated Sanskrit literature. Such was

the Hindu prince with whose history that of Swartz is henceforth so intimately interwoven.

At five, in the afternoon of the 30th of April, Swartz was introduced to the Raja. He was seated on a couch, suspended from pillars, surrounded by his principal officers, and opposite him a seat was prepared for Swartz. The conversation began by the Persian interpreter informing Swartz that the Raja had heard a good report of him, to which Swartz replied in Persian, expressing his thanks for the kindness which he entertained for him, and wishing that God might enrich him abundantly with every blessing. The interpreter omitting to repeat the wish, one who sat by told him, 'He wishes you a blessing.' 'He is a priest,' replied the Raja. Perceiving by the manner in which he made this observation, that he was but imperfectly acquainted with the Persian language, Swartz asked permission to speak in Tamil, at which the Raja seemed pleased.

The Raja first inquired how it happened that some European Christians worshipped God with images and others without them; to which Swartz answered that the worship of images was expressly forbidden in the word of God, and that this corrupt practice originated in the neglect of the Holy Scriptures, which had in consequence been removed by such Christians from general use among the people. The Raja next inquired how men could attain to the knowledge of God. Swartz pointed out the works of creation as testifying the power, wisdom, and goodness of God, and His word as clearly revealing whatever is essential to salvation. Afterwards, with the consent of the Raja, Swartz explained the leading truths of Christianity, including his favourite parable of the prodigal son.

Upon the usual introduction of sweetmeats, of which Swartz took a little, he said, 'we Christians are in the habit, before we partake of food, of praising God for His goodness, as well as of imploring grace to use the gift to His glory,' and on being desired to offer such a prayer, he immediately complied Next, at the request of the Raja, who had been informed

that Christians were accustomed to sing in celebrating divine worship, Swartz sang some verses of the Tamil translation by Fabricius of the hymn beginning,

My God, to Thee this heart I bring.

The Raja declared himself much pleased, and desired him to dine with Captain Berg, who was his constant friend and companion in the palace. 'I withdrew,' says Swartz, 'repeating my wishes for his happiness.'

X—LABOURS AT TRICHINOPOLY

Swartz employed six catechists in Trichinopoly and the neighbourhood. He assembled them daily, instructed them in the Scriptures, and especially enjoined them to address their Hindu fellow-countrymen in a mild and winning manner, trying whether they might not be so happy as to bring some of their wandering fellow-creatures into the way of truth. After morning prayers, every one received directions whither to go that day; one of the six always remaining with the missionary, and assisting him in the daily course of preparation with the candidates for baptism. Swartz was generally occupied with his adult catechumens from eight till eleven in the morning. He then proceeded to the English school, which now contained forty children under two masters; he taught them for an hour, and bestowed another hour on the Tamil scholars. The afternoons were devoted to short excursions in the town and neighbourhood for the purpose of conversing with the people, and preaching the gospel as he found opportunity. In the evening the catechists returned to give an account of the labours of the day which was closed, as it had begun, with prayer. Few days passed without numerous visits from Indians, rich and poor, who came to converse with the missionary, to seek advice in their difficulties, and consolation in their troubles. A short time every evening was spent by Swartz with a little company of English soldiers, who met together for prayer and to hear him read and explain a portion of the New Testament, with

special application to their circumstances and duties. The little band increased to thirty, and they were very useful both in visiting the sick, and in adorning by their good conduct the profession of Christian truth.

Among the converts who were at this period added to the congregation was a young man from the country, who, having been met by one of the catechists, was brought to Swartz. He continued with him several days, heard his instructions in silence, and at length avowed his conviction of the falsehood of Hinduism. He then desired to go to the country, and after a few days returned with his mother. He continued to attend diligently to reading and prayer, and at his baptism received the name of Satthianadhan. Many of his relatives were much offended at his conversion; but he advanced steadily in Christian faith. He proved a valuable convert, and was distinguished during a long course of years for his useful and laborious services in the mission.

Another interesting convert was a man, said to have been more than a hundred years old, who placed himself under instruction, and considering his extreme old age, comprehended well what he was taught and prayed frequently. Not long afterward he was taken ill, when he earnestly entreated that he ought not to be allowed to die unbaptized; 'for,' said he, 'I believe in Jesus Christ.' He was accordingly baptized. 'I visited him,' says Swartz, 'the day before his departure when he said, "Now, padre, I am going to the kingdom of blessedness; and when I am gone, see to it that my wife, who is ninety years of age, may at length follow me." His wife was afterwards received into the Christian Church.'

Swartz continued from time to time to visit Tanjore. Accompanied by some of his catechists, he spent a few weeks in the instruction of the Christians there, and in daily conversation with the Hindu and Muḥammadan inhabitants. One of the latter said to him one day, 'Wherein does your religion differ from ours?' 'In this,' replied Swartz, 'we have taken a heavy burden of sin to carry; you

have none to remove it, but we have, in Jesus Christ, a powerful deliverer.'

A dispute arose between the Nawab of the Carnatic and the Raja of Tanjore, when the former appealed to the Government of Madras to aid him in enforcing his demands upon Tanjore. A British force was dispatched which took possession of Vallam, and laid siege to the capital. After a few weeks' siege, terms of accommodation were proposed, and the troops were withdrawn. Soon after the restoration of peace, Swartz again visited the city. The day after his arrival Tuljaji desired to see him. He was conducted to a shady seat beneath a tree, in the court facing the apartment of the Raja, who presently came forth holding over his head a yellow umbrella. At first Swartz did not recognize him, he was so altered by anxiety and trouble. 'Padre,' said he, 'I wish to speak with you privately,' and led him away; but they had been together only a few minutes when the Raja's Brahmin priest joined them. The Raja prostrated himself to the ground, and afterward stood before him with folded hands while the Brahmin placed himself on an elevated seat. Swartz was then asked to repeat the address which he had delivered to the officers and servants in the palace the day before. Refreshments were afterwards brought in, and, while Swartz was partaking of them, the Raja inquired what he thought of the sin of drunkenness, to which it was too well known the inquirer was himself grievously addicted. Swartz plainly declared the evil nature and fatal consequences of intemperance. But notwithstanding his faithful plainness of speech, Swartz had conciliated the confidence of the Raja, who was anxious to see him as often as his superstitious dread of offending the Brahmins could allow. One day when Swartz was earnestly entreating him to give up his heart to God, he replied, 'Alas! my Padre; that is no easy matter.'

At the request of the Raja, who was a Marathi Swartz learned the Marathi language. This enabled him to speak to the Raja more freely. At his request

also, Swartz translated into Marathi a Dialogue between a Christian and a Hindu, which he had composed in Tamil.

From 1778, Tanjore formed the chief residence of Swartz, though he occasionally visited Trichinopoly, and superintended the missionary proceedings at both places. The territory of Tanjore was conquered from the reigning Hindu prince, by a member of the Mahratta family, toward the close of the sixteenth century. The capital has a noted temple, and having suffered but little from the Muhammadan invasion, the Hindus of Tanjore have preserved much of the original character of their religion.

After Swartz got settled at Tanjore, he set about the erection of a church in the Fort.

XI—MISSION TO HYDER 'ALÍ

In 1779 Swartz received a letter, desiring him to go to Madras without delay, as the Governor Sir Thomas Rumbold, had something of importance to communicate to him. The purpose for which he had been summoned was no other than to undertake a confidential mission to Hyder 'Alí at Seringapatam, to endeavour to ascertain his actual disposition with respect to the English, and to assure him of the pacific intentions of the Madras Government. At an interview the Governor said that Swartz had been fixed upon because he understood Hindustani, and would not need an interpreter. The Governor was also convinced that he would not allow any one to bribe him.

As the intention of the journey was to prevent the shedding of blood and to preserve peace, it was becoming the sacred office of Swartz. He was to travel quickly, and his whole journey was to remain a secret until he met Hyder 'Alí himself.

Swartz resolved to go as the object was to avert war, and he would be enabled to preach the Gospel in places where it had not been known before. He also determined not to accept anything but his travelling expenses.

After making arrangements during his absence, he set out accompanied by Satthianadhan. At Caroor, the frontier fort of Hyder, he remained a month, having to write to Hyder, to advise and await his answer. His time was diligently occupied in preaching. During his journey Swartz pursued the same course. After about a fortnight's journey, he reached Seringapatam. Many of the houses were of two storeys and some of the ancient buildings were of hewed stones, with lofty and massive columns. The palace of Hyder, built by himself, was very beautiful. The former Raja, to whom Hyder allowed an annual income, lived in the old palace as a state prisoner. Hyder himself sometimes visited him and stood in his presence as a servant. The sons are all dead; the general opinion is that they were secretly dispatched.

Opposite to the palace is a large square, on two sides of which are open buildings in which the civil and military servants of Hyder have their appointed stations. There is no pomp, but the utmost regularity and dispatch. Though Hyder sometimes rewards his servants, the mainspring of action is terror. Persons of the highest as well as of the meanest condition are punished with the same instrument. Two hundred men with whips are in constant readiness; and no day passes without many being chastised. The governor of a whole district is whipped in the same manner as the meanest syce. Even his two sons and his son-in-law are liable to the same cruel treatment. When any one of his highest officers has been thus publicly flogged, he does not allow him to resign his appointment; but compels him to retain it, that the marks of the whip on his person may serve to deter him from repeating the offence. But even such punishments are not always effectual. When one has obtained a district, he fleeces the inhabitants. When called up by Hyder for his arrears, he pleads poverty; and having undergone a flagellation, returns to renew his exactions.

Hyder was quite unconcerned about religion. He had none himself, and left every one to his choice.

Swartz could therefore preach freely. In Hyder's palace high and low came to him, inquiring about the nature of the Christian religion.

SWARTZ AND HYDER 'ALÍ

When Swartz was admitted to an audience, Hyder bade him sit next to him on the floor, which was

covered with the richest carpets; and he was not required to take off his shoes. Hyder gave a plain answer to all the questions that Swartz was directed to put to him, and said that he was willing to live in peace with them. A letter was then read to Swartz which had been prepared by Hyder's order. 'In that letter,' said he, 'I have stated the substance of our conversation; but you will be able to give further explanations personally.' Hyder seemed to consider the visit of Swartz as the preliminary to a treaty of peace, but the Nawab at Madras defeated this intention.

While Swartz was sitting near Hyder, he was struck with the expeditious way in which the public business was dispatched. Some letters were read to him, and he dictated an immediate answer. The secretaries hastened away, wrote the letter, read it before him, and he affixed his seal to it. Hyder could neither read nor write, but he had an excellent memory. Few had the courage to impose on him.

When Swartz took leave of Hyder, he explained that his sole object in coming was to promote peace, having more than once seen the horrors of war. Hyder replied, 'Very well, very well'. He was willing to live in peace with the English on certain conditions, which he did not mention.

When Swartz entered his palanquin, he found in it Rs300, which Hyder had sent to defray the expenses of his journey. Swartz wished to decline the present, but that would have been insulting. When he reached Madras, he gave the bag with the rupees to the Governor along with Hyder's letter, but he was told to keep the money, which he devoted to an orphan school at Tanjore.

Unhappily war was not averted. Within a few months Hyder invaded the Carnatic with an army of nearly 100,000 men; his cavalry overran the country with the most frightful rapidity, and spread ruin and desolation in every direction. Black columns of smoke mingled with flame, were discovered within a few miles of Madras. A party of Hyder's horse

committed ravages even at St. Thomas' Mount, a few miles from Madras, and the inhabitants of the open town of Madras began to take flight. During the war Swartz was able to travel freely. Hyder gave orders to his officers 'to permit the venerable padre Swartz to pass unmolested, and to show him respect and kindness; for he is a holy man, and means no harm to my Government.'

Warren Hastings afterwards sent to Madras, Sir Eyre Coote, a distinguished soldier, and Hyder was driven from the Carnatic.

XII—WORK AT TANJORE

The next three years were marked throughout the Carnatic by war, desolation, and famine. The people having no security for their crops, did not sow their fields, and consequently had no harvest. They fled in crowds to the towns, where the scarcity rose to a frightful extent. Swartz foreseeing this, laid in a large stock of rice when it was cheap, which was of the greatest benefit to the Christians and orphans. Many perished in Tanjore from hunger. Formerly when the country people brought provisions they were defrauded by the Raja's officers, so they refused to bring more in spite of the entreaties of the Raja and his ministers. The Raja then applied to Swartz. He sent out letters in every direction asking for supplies, and promising to pay for them with his own hands. In a short time 80,000 measures of rice were brought into the fort. Swartz paid the people, and they went home satisfied.

The Raja of Tanjore, suffering from an incurable disease, had abandoned the management of his kingdom to a minister who was a cruel extortioner. The people, after appealing in vain to the Raja for redress, fled in crowds to the adjacent countries. Large tracts lay waste for want of labourers to cultivate them. The Raja tried to win them back, but they distrusted his promise, and refused to

come. He then asked Swartz to write to them, and such was their confidence in him that 7,000 came back in one day.

At Tanjore, notwithstanding his numerous duties, Swartz sometimes gave religious instruction to the sons of European gentlemen resident near Tanjore. One of his pupils was Sir Alexander Johnston, who became Chief Justice of Ceylon. He thus gives his recollections of Swartz: 'I well remember his peculiarly venerable appearance, the tall and erect figure, the head white with years, the features on which I loved to look, the mingled dignity and amenity of his demeanour.'

As is often the case with Indian Rajas, on account of their immoral lives, Tuljaji had no son of his own to succeed him. He therefore adopted the son of a cousin, a boy ten years old, whom he named Serfoji Raja. Shortly before his death the Raja sent for Swartz and entreated him to become guardian of young Serfoji. Pointing to the child he said, 'This is not my son, but yours; into your hand, I deliver him.' Swartz replied that there would be competition for the crown; the country would be in confusion; he could not protect the boy. He therefore recommended that Amír Singh, a half-brother of the Raja, should be appointed guardian, he educating and treating Serfoji as his own child. The Raja adopted this suggestion and appointed Amír Singh guardian of Serfoji and regent of the country until his ward was capable of assuming the Government. Two days afterwards Tuljaji died, and Amír Singh was appointed regent, binding himself by a solemn promise to be a father to the people.

But it soon appeared that Amír Singh was not satisfied with his possessing the regency merely. He represented to the British Government the injustice of excluding him from the immediate succession. The Governor of Madras ordered that the most learned pundits in Tanjore should decide whether Serfoji was legally adopted. Bribed by Amír Singh, they declared his adoption illegal, and that Amír

Singh was the rightful heir to the throne. The bribery was not known at Madras; hence, the adop-

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tion of Serfoji was set aside, and Amír Singh was ordered to be proclaimed Raja. At the same time

he was enjoined to maintain and educate Serfoji in a manner becoming his rank. Amír Singh was illegitimate, and had no real right to the throne. This was known to his favourite officers and others: to please them the course of justice was perverted, the people shamefully oppressed, and the treasures of the kingdom squandered.

Swartz represented this state of things to the Madras Government, and as Amír Singh disregarded instructions, the fiscal and judicial departments were taken from him for a time. From his long acquaintance with the country, Swartz was able to suggest some excellent regulations to remedy existing evils. These were forwarded to England and approved. Swartz was asked to superintend their execution. He was now sixty-five years old and had begun to feel the infirmities of old age, but for the good of the people, he consented to act for a time.

Meanwhile, the mission was gradually extending itself. Chapels and school-rooms were built at different places, some near the city of Tanjore, some at a considerable distance. Schools were opened at Kumbakonam, one of the chief seats of idolatry, and at Ramnad, the principal place in the Marava country. But the most hopeful field of labour was Palamcottah, in Tinnevelly. It had been visited from time to time by catechists from the Tranquebar Mission, but no Christian teacher resided on the spot till 1771, when Savarimuttu, a convert belonging to the Trichinopoly congregation, took up his abode there, and read the Scriptures to all who would hear him. A few years afterwards Swartz began to visit the neighbourhood, and a small congregation was gradually formed. In 1784 Swartz sent Satthianadhan, and a female convert built a church. In the following year Swartz spent three weeks at Palamcottah. The congregation had increased to upward of two hundred persons. He left another catechist to assist Satthianadhan, and a few years later a European missionary was stationed at Palamcottah. In 1790 Satthianadhan was ordained. He then preached a sermon which

was considered so excellent that a translation of it was printed in England.

Meanwhile Amír Singh had shamefully neglected Serfoji, who was shut up in a small room, and did not know a single letter. Finding that Amír Singh gave no heed to his remonstrances, Swartz wrote to the Madras Government, who empowered him, along with the British Resident, to remove the young prince to a suitable dwelling and to appoint a tutor. As the Raja continued to show his ill-will to Serfoji, Swartz had him removed to Madras. Swartz remained some months at Madras, assisting his brethren of the Vepery Mission. On his return to Tanjore, he continued to send to Serfoji fatherly letters about his conduct.

Swartz was convinced that Serfoji was the rightful sovereign of Tanjore. After an inquiry lasting four years, Amír Singh was deposed, and Serfoji was proclaimed Raja. This happened shortly after the death of Swartz.

XIII—CLOSE OF LIFE

The strength of Swartz was now beginning to fail, and he devolved the care of the district congregations upon his faithful fellow-labourer Kohlhoff. But he daily devoted some hours to the Tanjore schools, and to the inhabitants of the two Christian villages near the mission house. His visits were welcomed by old and young, even the little children flocking with joy to meet him. Swartz sought to cultivate habits of industry among the Christians. He planted opuntia trees in great abundance that the old people who were not capable of hard labour might employ themselves in the cultivation of cochineal.[1] For the poor widows he provided suitable occupations in spinning, pounding rice for sale, and in other ways.

[1] The cochineal insect yields a valuable red dye. It feeds on the opuntia tree.

'When I visit their houses,' he says, 'I first catechize them, and then get them to show me the work they have done in proof of their industry.'

Towards the close of 1797, Swartz was attacked with severe illness. He could no longer minister in the church, but caused the Indian Christians who had been in the habit of attending evening prayer to assemble in the apartment of the mission house, where he expounded a portion of Holy Scripture and prayed with them in Tamil as he used to do. The children also came daily to him to read the Bible, and to sing their hymns. As long as his waning strength permitted, he saw all who visited him, whether Christians or Hindus. He conversed with them in his usual, easy, agreeable manner, but with many an earnest entreaty that they would consider in time, the thing which belonged to their peace.

He desired to see Serfoji once more, and with much affection delivered to him his dying charge. After giving him advice about the management of his kingdom, he said, 'My last and most earnest wish is,' here he raised his hand to heaven, 'that God in His infinite mercy may graciously regard you, and lead you heart and soul to Christ, that I may meet you again as His true disciple before His throne!'

The prince was much moved with this address, for he revered Swartz as a father.

A few weeks before his death, he desired that the Lord's Supper might be administered to him. Before receiving it, he offered a fervent prayer, humbling himself as the chief of sinners, and resting all his hopes of salvation on the meritorious sacrifice of his beloved Saviour. He pleaded for all the human race. Last of all he prayed for the Christians especially. After this he recovered a little, and on Christmas day was able to attend church to the immense joy of the congregation. But the illness soon returned; he could no longer move from the house, but in his extreme weakness was lifted and carried like a child.

On the thirteenth of February, 1798, he slumbered much, and his brethren thought he was already passing into the sleep of death; but when they sang portions of his favourite hymns, he revived and began to sing with them. Among his last words were the following: 'Oh, Lord, hitherto hast Thou preserved me; hitherto Thou hast brought me; and hast bestowed innumerable benefits upon me. Do what is pleasing in Thy sight. I commend my spirit into Thy hand; cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of Thy mercy.' Soon after he bowed his head, and peacefully departed to his Master's rest, in his seventy-second year.

Swartz was buried in the church which he built in the mission garden,[1] and a stone with the following inscription, written by Serfoji, marks his resting place:—

Firm wert thou, humble and wise,
Honest, pure, free from disguise,
Father of orphans, the widows' support,
Comfort in sorrow of every sort.
To the benighted, dispenser of light,
Doing and pointing to that which is right,
Blessing to princes, to people, to me;
May I, my father, be worthy of thee
Wisheth and prayeth thy Serfoji.

In compliance with the wishes of Serfoji, a beautiful monument was prepared, representing the death bed of Swartz. It is in the garrison church at Tanjore. Another monument, erected by the East India Company is in the Fort Church, Madras.

[1] At the suggestion of Bishop Heber, this church was enlarged in 1829. In 1898, the centenary of the death of Swartz, a further enlargement was proposed.

S. P. C. K. PRESS, VEPERY, MADRAS—1911